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756 few puffs the weaker shaman would start to choke and would fall unconscious, perhaps with blood running from his nose. After a time the stronger shaman would call the weaker one's name and revive him; or, if this failed, the stronger one would sing the weaker shaman's wegeléyu song and shake his rattle over him. If, after three repetitions of the song, the weaker shaman was still unconscious, the stronger would blow water from his mouth onto the other's forehead. This apparently was always effective. Although Pete did not explicitly say so, the mechanism involved in this kind of shamanistic contest may involve the loss and return of the soul. The unconscious state and the bleeding nose are similar to the symptoms of the boy in the Welukúshkush story; the two curing ceremonies have a common element in the calling of the unconscious person's name. Paralysis or unconsciousness and a bleeding nose are reported by Lowie in cases that probably involve soul loss (1939, 322-3).

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756 Contests among shamans were held regularly and not always as part
789 of the war pattern. Possibly they were a means by which shamans publicized their powers. Rupert reports that shamans were able to walk on hot coals and climb steep cliffs where there were no handholds. Rupert says a friend of his
[754] saw a shaman dance in fire and then vanish. According to Rupert, shamans
[755] also competed by magically shooting objects into one another. If a shaman failed to remove an object shot into him by another, it was understood that he was the weaker of the two. The stronger shaman would then remove the object, for contests among shamans were never a killing matter.

626 Both the threat of sorcery and the fear of an accusation of sorcery
754 were important patterns of social control among the Washo. These patterns usually operated among nonrelatives. Anyone could hire a sorcerer to cast a spell on an enemy; therefore, an individual would try to avoid trouble with others, even with those who were not particularly formidable, for anyone
626 could enlist aid. The activities of sorcerers were held in check because sor-
683 cerers were sometimes killed by angry relatives of the victim. If a sorcerer
754 became particularly troublesome, the Washo might reach a kind of general agreement that he should be killed. According to Pete, even the relatives of the sorcerer might agree that this was necessary. The killing was some-
[775] times by stoning and sometimes by other methods. The people who killed a sorcerer were not in danger from his ghost because ghosts bother only relatives. Rupert says he never heard of the ghost of a murdered man returning to trouble the murderer. Lowie's discussion of the measures taken to control sorcery (1939, 319-20) agrees with the statements of our informants.

754 Witches as well as sorcerers exist among the Washo. A sorcerer has
778 active control over his wegeléyu, whereas a witch is an old person whose gen-
888 eralized power (not wegeléyu) has become fairly strong with age. Sorcerers